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THE CATECHISM OF THE KINGDOM OF OUR Lord Jesus Christ, IN THE Thousand Years.

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SHEWING BY SCRIPTURE

1. That the Great Articles of the *Redemption*, 2. The *Resurrection*, 3. The *Mystery of the Saints* not *Dying* but *Chang'd*, 4. The *Judgment*, 5. The *Delivery up of the Kingdom* to *God All in All*, cannot be Explain'd at full Dimensions without it.

Dedicated to the *BISHOPS* Assembled in *PARLIAMENT*, And to the *Evangelical Episcopacy*, throughout the *Protestant Churches of Christ* in these Nations, and to all Christians in general.

[By Thomas Beverley]

The Second Edition with Considerable Additions, in Relation to the Kingdom of Christ.

John 5. 39. *Search the Scriptures.*
Luke 1. 4. *That thou mayest know the Certainty of the Things wherein thou hast been Catechized, or Instructed.*

LONDON: Printed for and Sold by *William Marshal* at the *Bible* in *Newgate-Street*, and also by *John Marshal* at the *Bible* in *Grace-Church-Street*, 1696.

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And to the *Evangelical Episcopacy*, throughout the *Protestant Churches of Christ* in these Nations, *Grace, Mercy* & *Peace*, from *God the Father*, thro' our *Lord Jesus Christ*, by *the Eternal Spirit*.

I *Have heretofore Represented to you the* Majesty *and* Kingdom of our Lord Jesus Christ, *that shall Two* Times, *or within now but Two Years hence at the most, by the Expiration of the* Apostacy *(now* Eclipsing *it) be Daily more, and more Visible; Till it shine out in perfect Glory.*

This I have done according to the Sure Word of Prophecy, *which is of no* private Interpretation, *but being* Scripture, *must be Searched, even as all other* Scripture; *and so be, as all other* Scripture, Profitable; *and it hath this Excellency above other Scripture; That it particularly shines as a* Light *in a* Dark Place, *viz. In this Time of* Eclipse, *or as the Pole-Star in the Night, that we may know, whereabout we are in Time and State.*

Yet because the general Prepossession of Men, Caring for none of these Things, *would not have* Prophetic Scripture Search'd; *that I might make* Acceptable *this Great Truth every way, I have now Represented it, as It is Carv'd and Wreath'd into the whole* Analogy of Faith, *the Great* Articles *and* Principles *of the* Doctrine of Christ, *according to the most Instructive* Scriptures, *viz. the* Redemption, *the* Resurrection, *the* Eternal Judgment, *the* Saints *not* Dying, *but* Chang'd, *the* Delivery *up of the* Kingdom to God All in All; *which cannot be without the* Kingdom of Christ *Explain'd at full Dimensions.*

Now I call the Following Treaty hereof, a Catechism, *as an Intimation of the Plain manner of Handling, for the Benefit of All; and of the necessity of Consideration, and Repeated Application of our Minds to it; and also to shew, The Kingdom of Christ, though it yet lye Hid in its Roots, the Forenam'd Articles, is still a* Fundamental Truth; *and so, though* Catechism *may seem below your Orb, yet this of the* Kingdom of Christ, *even as all* Catechetical *Truths, deserves the Gravest and most Awful Judgments to Try and Recommend Them.*

I do acknowledge my self the unworthiest of the Servants of Christ, in the most Abased Circumstances; and lay my self at the Feet of the Church of Christ *with most Penitential Confessions and Acknowledgments; Yet I must be Bold in our God to say, He hath been pleased to Reveal to me, of an* Infant Understanding *in compare; and the* Chief of Sinners; *what He hath not so fully Reveal'd to the more* Holy *and* Prudent; Even so Father, For so it seemed Good in thy sight.

I do most Humbly therefore Beseech, and do even Adjure *you, by the* Coming of our Lord Jesus, *and by our* Gathering together to *Him in the* General Assembly *of his* Kingdom, *That You would either shew by* Scripture These Things *cannot be so; or Receive this* Ministry, *as the* Oracles of God, *and Testify your* Regard to it, *that now makes in your Ears the* cry of the Bridegrooms Coming *in* his Kingdom, *That none of us may be among the* Slumbring, *though* Wise Virgins, *much less among the* Foolish.

And You, to whom This Address will first Come, ought to be the more Watchful, *because the Worldly Splendor of Your Sphere not so well Agrees with the present Eclipse of* Christian Glory, *with the* Tribulation *and* Patience *of the* Kingdom of Christ, *and that* Sack-cloth, *and* Fasting *state for the* Bridegrooms Absence; *You should then surmount that Disagreement by more Eminent Services to this* Kingdom, *least There should seem Any* Surrogation *in the* Reformation *to the* Feet of Clay; *the* Papacy, *the* Cardinalism, *the* Roman Hierarchy; *who as the most Diametral opposites to the* Kingdom *of Christ*, Receive *the First Stroke of the* Stone Cut out of the Mountains without Hands; *and so You Receive the Dishonour of any part in their Fall, at least of Lukewarmness for that Glory of Christ; Or least, as They by a False Glory, as if 'twere the Glory of Christ, Glittering in this worldly Glory; Rob the True Light, and are Effaced by that True Light Appearing, or its Epiphany; You should at all share in that Effacement.*

It is now Five Years since this was first Published, and thus Dedicated; my Assurances Growing Greater, as the Time Grows nearer; I have made this Second Publication, and Renewed the Dedication also.

That we may be therefore All Guided by the Father of Lights, *with whom is no* Variation *nor* Shadow of Turning; to Try the Spirit *of this Doctrine, and not to Call the* Light *of it* Darkness; *but to come perfectly out of the present* Eclipse; *to* Goon to Perfection *in the Doctrine of Christ, is, and shall be the most Zealous Prayer of,*

Your Most Humble, Most Affectionate Servant in the Gospel of the Kingdom.

Tho: Beverly.

The General PREFACE to all *CHRISTIANS.*

I *Know it will be ſaid with Plauſibleneſs againſt this Following* Catechiſm; *We had rather Preach, and Hear of the Plain, Safe, Fundamental Points of* Faith *and* Repentance, *of the* Reſurrection *of the* Dead, *and of* Eternal Judgment, *in the Ordinary way of Diſcourſe; The* Old Wine we have Taſted is Better; *We will not, as it were,* Ask a Sign, *and* Tempt God *in ſeeking to underſtand* Prophecies *and* Myſteries. *(Iſa.4.7.)*

But is it not enough for you to weary Men, *but will ye* weary my God alſo, *who hath given you* Prophecy *to ſearch it, and the* Strong meat of Scripture, *and not only the* Milk, *as to* Children unskilful in the word of Righteouſneſs? *He hath commanded you to* leave *(not by way of Forſaking) the* Word of the Beginning of Chriſt, *but to* Go on to perfection; *not diſhonourably ſtaying in Foundations without a Superſtructure; He hath given you the Example of ſteady Reſolution herein;* This we will do, if God permit. *(Heb. c. 5. 11. c. 6. 1.) He hath in a Figure Repreſented to you the* Primitive Chriſtian Church, *not doing thus, though it was ſo plentiful a* Partaker of *mighty effuſions* (Wonderful Gifts) *of* the Holy Spirit, *had a Liberal Taſte of the* Good word of God; *They* Taſted *of the* mighty Powers (Miracles) of the World to come, *viz. Of the* Kingdom of Chriſt; *Yet through Reſting in* Principles, *not* Loving Truth, *not* Going on to Perfection, *They dwindled away, and fell into the* Antichriſtian Apoſtacy, *and came to* Crucify *in that* Spiritual Sodom, *and* Egypt *(even* Rome, *call'd* Catholick Church *now, where alſo* Our Lord *was* Crucified, *viz. under its dominion) the* Son of God afreſh in *his* Witneſſes, *and have* put him *to an* open Shame; *And through the* Impoſſibility of Repentance, *as ſuch an* Antichriſtian Church, *as we ſee* Rev. 16. 9. *It cannot be* Renewed; *But under all the* Droppings of the Reformation *upon it, it is a* Ground *over-grown with* Briars *and* Thornes, *and is very* nigh *now to a* Curſe, *whoſe* End is to be Burn'd, *Rev.* 18. *But of* Reformed Churches *and* Chriſtians, we Hope Better Things, *and* Things, *that have* Hold *of that* Great Salvation of the Kingdom, *tho'* we thus ſpeak; *(Iſa. c. 6. c. 9. 9.) The* Lord therefore ſhall give you a Sign, *a* Mahar-Schalal-Haſh-Baz, *a* Sign *of his* making haſt to the Prey: *For as ſoon as the* Child *now* Born *ſhall by a* ſeven years Age know to chooſe the Good, *and* Refuſe the Evil; *That Great* City *ſhall be* Forſaken *of its* Ten Kings, *who have ſo long given their* Kingdom to the Beaſt; *and ſo its* Tenth *ſhall* Fall, *and the* Witneſſes ſhall Riſe. *This was publiſhed firſt, now Five Years ago, and the Aſſurance of its Truth not only* Continuing, *but being Increaſed, and the time ſo much nearer, as but Two Years; it is for Awakening All, again thus Offered: And this,* as it were, New Song, *ſhall be* Sung, *and the* Everlaſting Goſpel Preached, *and we ſhall be as* New Bottles *fill'd with the* New Wine *of the* Kingdom: *And theſe Truths ſhall be no longer call'd Novelties, Whimſies and Intoxications; nor men ſay any longer,* We like the Old Wine Better. *For* Chriſtians *ſhall be* ἀληθεύοντες, Purſuers of Truth in Love, *Epheſ.* 4. 13. *&c. as of* perfect Age, Growing *up to the* Fulneſs of Chriſt; *and* Strong Meat *ſhall belong to them, as* Having Senſes exercis'd to diſcern between Good and Evil: *For then the* Apoſtacy *ſhall go off, and the mighty Gifts that were but* Taſted *at firſt, as to length of Time, ſhall* Return *with* Miraculous Powers of the World to come: *Becauſe That World ſhall then be* Come, *and it ſhall never End; Now the miſtake is Great, that Theſe miraculous* Powers *ceas'd, becauſe the* Cannon of Scripture *was ſufficiently* Seal'd; *the Myſtery of Iniquity growing up to the* Apoſtacy *caus'd the Ceſſation; when That Ends, Theſe ſhall* Return: *Let us therefore in our Earneſteſt* Going on to Perfection, wait upon Chriſt, *till He* riſes *upon this* Glorious Mount of Prey, *in the* Succeſſion *of his* Kingdom, *when the* Light of one day *then, ſhall be as the* Light of ſeven *now; Even the* Sun ſhall be aſham'd, and the Moon Confounded, *when He* Comes to Reign *before his* Antients Glorioufly: And now His going forth *is Prepared as* the Morning, *we* ſhall know, *if we* Follow on to know the Lord. *But if* Any will be Ignorant, *It muſt be ſo; If any one* Aggrieved, Scripture *is* open, *Let him* Implead *what's Writen; I ſtand on the Juſtification by* Divine *Help.*

THE

THE CATECHISM OF THE KINGDOM OF OUR Lord Jesus Christ.

Question. WHere is the Doctrine of the *Kingdom* of *Jesus Christ* to be found?

Ans. It is especially to be found in the opening of *Prophetical Scripture*, being the *Mystery spoken* of by all the *Prophets*. *Rev.* 10. 7. *Act.* 3. 21.

Quest. What is the Rule of the True Explication of *Prophecy?*

Ans. That of the Apostle; He that *Propheſies*, let Him *Propheſie according to the Analogy* or proportion of *Faith*.

Quest. What is the *Analogy* or proportion of *Faith?*

Ans. It is the *Form of ſound words* according to the whole *Scripture*, which is a Table ſo exactly ſquare, nothing can, without plain Injury, be Added to it, or Taken from it.

Quest. Is the *Kingdom of Christ* to be thus explain'd?

Ans. I Truſt, we ſhall Find it ſo by *Searching* All *Scripture* with *Noble Minds*, whether thoſe Things are ſo or not; and thereby giving heed to that moſt *Sure word of Prophecy*, that we ſhall *do well to take heed* to, as to a Light that ſhineth to us in a dark place; So we ſhall Find it no *Cunningly deviſed Fable*, *Acts* 17. 11. 2 *Pet.* 1. 16. 19.

Queſt. What then is to be underſtood by the *Kingdom of Jeſus Chriſt?*

A. The *Kingdom of Jeſus Chriſt*, is the Glorious, and Viſible *Appearance* of Chriſt Himſelf, with all *Saints* who have *died in Him*, and whom He *will bring with Him*; who ſhall dwell with Him in the *New Heaven*, he hath promis'd in the Region of the *Air* above; And for the Full Glory of this Kingdom, There ſhall be a *Generation* of *Saints* in the *New Earth* below; who are the *Living*, the *Remaining*; Both ſorts Reſcued from the common *Fire* for the *Perdition of ungodly Men*. 1 *Theſ.* 4. 13. to the end, 2 *Pet.* 2. 9. *c.* 3. 7. 13.

Q. Is it not enough, that there be a *Day of Judgment*, and a State of Glory and Happineſs to *Chriſt*, and his *Saints* in the *Higheſt Heaven*, and of puniſhment to the wicked in the *Loweſt Hell?*

A. God hath in his word declar'd to us, That is not enough; but There ſhall be upon Greateſt Reaſons given us therein, a *New Heaven*, and a *New Earth*, and a State of *Saints* in both, and of the *Enemies* of Chriſt being made his *Footſtool*; that there may be a moſt viſible Appearance of the Glory of the one, and of the *Contemptible*, diſhonourable and condemned State of the other. 2 *Theſ.* 1. 5. to *v.* 11. with *Dan.* 12. 1. 2. *Rev.* 19. 14. 15. to the end. *c.* 20. 4. 6.

Q. What

Q. What ſhall be the Higheſt Spirit, and Conſtitution of this State?

A. It is an *Oeconomy*, or Diſpenſation, wherein there is a moſt exalted State of Holineſs and Purity, in the enjoyment of God, and of Jeſus in his *Redemption*, *Rev.* 5. 9. and *c.* 4. 5. of the *Communion of his Spirit*; Free from Senſuality and Impurity, and in perfect Happineſs, and Security from all *Toil*, *Grief*, *Pain*, *Death*, *and Curſe*; ſo that all the *Saints* are *Prieſts* of *God*, and of *Chriſt*, and *Reign* with Him, *Rev.* 20. 6. *c.* 21. *c.* 22. *v.* 1. to *v.* 7.

Q. What do you mean by an *Oeconomy*, or *Diſpenſation*?

A. It is the free diſpoſe of Things, after the *Counſel of Gods own Will*, for the Manifeſtation of his *Wiſdom* to *Angels* and *Men* in this or that way, as the Maſter of the Great *Family* of All Things. *Epheſ.* 3. 9, 10.

Q. But hath not this doctrine been generally charg'd with Carnality, and ſenſual Inclination?

A. This hath been the Art of *Satan*, and of *Antichriſt*, to Bring out of Repute ſo Great a Doctrine of Chriſt, that it is peculiarly call'd, the *Everlaſting Goſpel*; that the *Antichriſtian Kingdom* of this World, as a *Dead Child*, might be put in its place.

Q. What then is the State of the *Saints dead in Chriſt*, whom He *Brings with Him*, and who ſhall be in the *New Heaven?*

A. They, who are *Accounted Worthy* to *obtain that World*, and the *Reſurrection from the Dead*, neither *Marry*, nor are *Given in Marriage*; Neither *can* They *Dye any more*, being the *Children of God*, and of the *Reſurrection*; and The *Adoption*. But They *Sit on Thrones*, and *Judge Angels*, and the *World* with Chriſt; and *Reign with Him a Thouſand Years*, not upon, but *over the Earth*; They *ſee the Face of God*, and *of the Lamb*, and his *Throne* is in the *midſt of Them*, as *His Servants They ſerve Him*, and his *Name is in their Foreheads*; He is their *Light*, and their *Temple*; They *Eat of the Tree of Life*, and *Drink of the Water of Life*; and *over them the ſecond death can have no power.*

Luke 20. 35, 36. Rom. 8. 23. 1 Cor. 5. 3. Rev. *c.* 20. *c.* 21. *c.* 22.

Q. But it ſeems, They only, who have been *Martyrs*; and eſpecially, They who would not *Receive the Mark*, and *Name* of that *Antichriſtian*, *Idolatrous* Power, which the *Revelation* calls the *Beaſt*, are They, who thus Riſe, and enjoy that State a *Thouſand Years*. *Rev.* 20. 4.

A. They are indeed particularly there nam'd, to Anſwer the Table, or Repreſentation of Things in that *Prophecy* of the *Revelation*; But it is ſaid firſt, *v.* 4. *I ſaw Thrones*, *and they ſat upon them*, viz. *The Armies of Heaven with Chriſt*, Chap. 19. 14. And it is ſubjoyn'd immediately, *v.* 6. *Bleſſed and Holy is He*, *that hath part in the firſt Reſurrection*, though they are not the principals *Beheaded for Chriſt*; And the *Apoſtle Paul* aſſures us, *All who have dyed in Chriſt*, will *God bring with Him*; That none ſhould *Mourn without hope for Dead Friends*, as if They ſhould loſe that Glory; For none of the *Saints* can be perfected the one without the other; The *Living Saints* cannot *prevent the Dead*, and the *We* of the *Living Saints*, are Joyn'd in that Glory with the *Dead Rais'd*. 1 *Theſſ.* 4. 15. and *Heb.* 11. laſt. Call'd, *We All*, as making up the whole.

Q. What then ſhall be the State of the *Saints Living*, and *Remaining* at the *Coming of the Lord?*

A. They alſo are, as was ſaid, *Partakers of the firſt Reſurrection*, ſo that the *Second Death ſhall have no Power over Them*; For the *Bleſſed*, and the *Holy* is only *He*, who is ſo *Partaker*: And it is expreſly ſaid; Theſe ſhall not *Dye*, but be *Changed*, and caught up to *meet the Lord in the Clouds*, and be *for ever with the Lord*; So they cannot fall into the *Lake of the Second Death*; The *Leaves of the Tree of Life are therefore for the Healing theſe ſaved of the Nations*; And the *River of Life* from the *Throne* runs down to them; and the *Trees of Life are for their Food*, and *Medicine*, and the *Healing Waters* from the *Sanctuary*; ſo that *whatever doth Live ſhall Live.* *Rev.* 22.

Rev. 22. 2. *Ezek.* 47. 11. They after They are *Changed* ſhall be as *Adam*, had he continued in *Paradice*, ſerved with the whole Variety of the *Creation* for Uſe and Delight; without Luſt, or Senſuality; without Labour, Sorrow, Curſe or Death, till They are ſo *Caught up*; and they ſhall propagate a *Holy Seed*, *Pſal.* 110. 3. in ſuch abundance, as to recompence with a much more to the Glory of the *Second Adam* (*Rom.* 5. 12. *to the end*) for the few that are *ſaved* within the World of the *Firſt Adam*.

Q. What Entercourſe ſhall there be betwixt the Saints of the *New Heaven* above, and the Saints of the *New Earth* beneath?

A. Such as betwixt the Lights of Heaven, and the Firmament, and our Selves now on Earth; For the *Nations of the Saved ſhall walk in the Light of the New Jeruſalem* above, *ſhining* as the *Sun* and *Stars* down to them; And as All Glory on Earth is refer'd to the *Light of the Sun* and the Heaven over us; So the *Saints*, the *Kings on Earth*, ſhall *bring their Glory to the New Jeruſalem* above; eſpecially, They ſhall *give their Glory*, and *walk in the Light* and Enjoyment of *God and of Chriſt*, and *Angels* and *Saints* above; *Angels Equals*, ſhall *Aſcend* and *Deſcend* on that *Jacobs Ladder*, whoſe Foot being on *Earth*, its *Top reached to Heaven*, and *God* and the *Lamb* are on the *Top of it*; and by *Ezekiel's ſteps enlarging*, and *winding ſtill upward*, ſhall All below *Aſcend* upward, *Gen.* 28. 12, 13. *Ezek.* 41. 7.

Q. Give yet a fuller Account of the State of the Wicked in this *Kingdom of Chriſt*.

A. The Scripture is not ſo full, nor ſo clear in ſetting out the State of the Wicked under this *Kingdom*; yet ſo that It is moſt certain, that They who have lived before it, are rais'd to Illuſtrate the Glory of it; and to bear the *Shame* and *Diſhonour* of their wickedneſs under the Juſt and Righteous Condemnation of Chriſt; call'd a being *ſlain* with the *Sword of his Mouth*; *Shame* and *Contempt* ſhall be pour'd upon Them, as a Juſt Recompence of all the Scorn They have caſt upon Chriſt, his ways, and Servants; and They ſhall be ſeen in a State of Puniſhment, Deſtruction and Death; under a ſharp ſenſe of it in Themſelves, and ſo that they ſhall be *ſeen*, as *Carcaſſes*, whoſe *Worm dyes not*, and their *Fire* is not *quenched*, ſo that They are an *Abhorring of all Fleſh*. And this is a Juſt and Righteous Recompence of all the Cruelties, They have exerciſed upon the Servants of God, and their Diſobedience to God, and to Chriſt, and their ſo obſtinate prefering the preſent World, before, and above the World to Come. Laſtly, in whatever State Any of them can be ſuppos'd to be, They are certainly ſo under Chriſt and his Saints, That They are *made his Foot-ſtool*. *Dan.* 12. 2. *John* 5. 29. *Eſay.* 66. *ult.* 2 *Theſ.* 1. 9. *Pſal.* 110. 1.

Q. When does the *Kingdom of Chriſt begin*?

A. It begins at the *Coming*, and *Appearance* of Chriſt, and at the *Reſurrection* of his Saints at that his *Coming* and *Appearance*; a *Reſurrection* to *Life*, *Honour*, and *Immortality*, and to a viſible Glorious *Appearance* with Chriſt, and *Reigning with him*.

Q. Is there not a *Reſurrection* of the *Wicked* at the ſame Time? And if ſo, How then does their *Reſurrection* ſtand in Relation to the Happy *Reſurrection*?

A. There is their *Reſurrection*, as was laſt declared; but becauſe It is a *Reſurrection to Puniſhment* and *Diſhonour*; It is called *Death*; and They are called the *dead*, though in a *viſible Appearance*; The Scripture therefore but ſeldom names the *Reſurrection* of the *wicked*, as a *Reſurrection*; and when it ſpeaks of the *Reſurrection* at any time abſolutely, It means the Happy and Bleſſed *Reſurrection*, as *Luke* 20. 35, 36. 1 *Cor.* 15. throughout. *Rev.* 20. 4. 6. And therefore there can be no other Reſpect had to them in the *Kingdom* of Chriſt, and the *Reſurrection* proper to it, but as They add to the Triumph of the *Kingdom*, and are in a State of Deprivation of its Glory.

Q. What

Q. What proof can you give of the *Kingdom of Christ* at his *Coming* and *Appearance*?

A. The whole Stream of the *New Testament* Joyns his *Coming*, and his *Appearance*, and his *Kingdom* One with Another: The *Son of man coming in his Kingdom*, Mat. 16. last. *When the Son of Man shall come in his Glory*, and *All the Holy Angels with him*; *Then shall He sit on the Throne of his Glory*, Mat. 25. 31. *Remember me when Thou Comest in* (not into) *thy Kingdom*, Luke 23. 42. *Because They thought the Kingdom of God should immediately Appear*, He *spake a Parable unto Them* of a *Nobleman*, *going into a Far Country to Recive a Kingdom*, and *to Return*; and Having *Receiv'd a Kingdom*, He *Return'd* in and with it, *Luke* 19. 13, 15. *When we made known unto You the Power and Coming of Christ*, and were *Eye Witnesses of his Majesty*; (to wit) in the *Transfiguration*, that Great Fore-Appearance of his *Kingdom*: *Behold*, *He* who is the *Prince* of the *Kings of the Earth* cometh in the *Clouds*, and *Every Eye shall see Him*, Revel. 1. 5, 7. And his *Appearance*, and his *Kingdom* are Joyn'd, 2 *Tim.* 4. 1. *He shall Judge the Quick* and the *Dead*, at his *Kingdom*, and at his *Appearance*.

Q. Give a proof of the *Kingdom* at his *Resurrection*?

A. The Apostle plainly declares it; For he says, Every one shall *Rise in his own Order*; Christ the *First Fruits*, and *They*, *which are Christs at his Coming*: And without Any other mention of his *Kingdom*, He says, He must *Reign*, till he hath *put All his Enemies under his Feet*: Now when did this *Reigning Begin*, but at his *Coming*? Or where did the Apostle Give any Intimation of his *Reigning*, but at his *Coming*, according to all the Fore-mentioned *Scriptures*? And when He *Comes* and *Descends*, and no Longer *Sits* at the *Right Hand of God*, Then God first makes his Enemies his *Footstool*, not when He *Sits*, but when He *Comes*, and then He Begins to *Reign*; and He *Reigns* Till all his *Enemies* are his *Footstool*: And when He *Descends*, and *Comes* and *Reigns*, The *Dead in Christ shall Rise*: And then He *Brings* Them *with Him*; His *Kingdom*, and the *Resurrection* of his *Saints* Begin together.

Q. What Place then hath the *Day of Judgment*?

A. The *Day of Judgment* is the same with the *Kingdom of Christ*, and with the *Resurrection*, All Begin, Continue and End Together with this Difference: The *Judiciary Sentence* is at the Begining, *Rev.* 19 last. and at the End, *c.* 20. 13, 14, 15. and between a Righteous and Holy *Government*; which *Government* the *Scripture* often calls *Judgment*, Psal. 72. 4. And All Men, whether They Rise to *Life* or to *Condemnation*, are before, and as it were about the *Tribunal*, or *Judgment Seat*, which is also the *Throne of Christ*, and Receiving according to what *They have done in the Body*, whether it be Good or Evil, during the whole space of the *Resurrection*, *Kingdom* and *Judgment* of Christ, 2 *Cor.* 5. 10.

Q. How long then does the *Kingdom of Christ*, the *Appearance* in the *Resurrection*, and the *Day of Judgment* last?

A. The Grand and the most Definitive Time, in which Christ shall *Reign with his Saints*, is while *Satan is bound*, and That is a *Thousand Years*; And the *Apostle Peter* having named the *Day of Judgment*, Immediately as it were, Adjures Christians not to be *Ignorant*, that *One day* (as if He should say, That *One Day of Judgment*) is with the *Lord* as a *Thousand Years*; and the several, viz. *Six Thousand Years* before it, but as each, one day; so making that *Day of Judgment* a *Sabbatical Day*, or *Sabatism*. *Rev.* 20. *v.* 2. to 8. 2 *Pet.* 3. 8.

Q. But seeing, as hath been said; The *Living Remaining Saints* have a State in this *Kingdom of Christ* in the *New Earth*, even as the *Saints dead in Christ*, have in the *New Heavens*; How can so long a space, as of a *Thousand Years*, consist with the *Apostles* Doctrine, 1 *Cor.* 15. 52. that speaks, as of a close Connexion betwixt the *Dead being Rais'd*, and the *We* of the *Saints* being *Chang'd*. For saith He, *Behold*, *I shew you a Mystery*, *We shall not All dye*, but *we shall All*

be

be chang'd in a moment, in the Twinkling of an Eye, at the last Trumpet; (For the Trumpet shall sound) and the *Dead shall be Rais'd Incorruptible*, and *we shall be chang'd* into *Paradisical Bodies*, as *Adam*'s before Sin: All as it were in one moment?

A. The *Apostle* shew the suddenness and Immediate effect of the Power of *Christ*, in both *Raising the Dead*, and *Changing the Living*; but the so close Connexion betwixt the *Raising*, and the *Catching* up the *Changed*, does not thence follow: For within the Time of *John*'s *Seventh*, and last *Trumpet*, when the *Kingdom of Christ* Begins its Succession, and which contains all from that *Kingdom of Christ* so beginning, and its being *Deliver'd up*; The *Dead shall be Rais'd*, and the *Living chang'd*, and after *caught up*, but at several distances of Time: For the *Apostle* says, the *Dead* in the Third Person shall be *Rais'd*, and *We* in the First Person *Changed*; To shew the *We* of *Saints* of the First Person, are of a different State and Order of Time in being *Caught up*, though not in being *Changed*, from the *Dead in Christ*, that shall be *Rais'd*.

Q. But it does not seem that this change of Persons can bear the weight of so Great a Point of Doctrine?

A I allow it, if there were not that Great Consenting Scripture, 1 *Thes.* 4. 17. where the *Apostle* puts the same ἐπειτα, or *afterwards*, betwixt the *Saints dead in Christ*, at the *Coming of Christ Rising first*; and the *Living Chang'd*, *Caught up*; that he had put betwixt the *Resurrection of Christ*, and his *Saints Rising* at his *Coming*; which he hath made as great a distance as 1700 *Years* already; For saith the *Apostle*, the *Lord Himself shall descend with a Shout*, with the *Voice of the Arch-Angel*, with the *Trumpet of God*, and the *Dead in Christ shall Rise First*; *Then we which are Alive, and Remain, shall be caught up*, *viz.* without *Dying*: Now the word which is here Translated [Then] was, 1 *Cor.* 15. 27. Translated [Afterward] and may therefore very well allow the distance of above a *Thousand Years* in one, as in the other; which distance the *Translators* knowing betwixt Christ's *Resurrection*, and of the *Saints* at his *Coming*, Translated [Afterwards] a word of distance in our *English*; But not understanding so well that distance between the *Raising* and *Catching up* the *changed Saints*, they render the same word ἐπειτα, 1 *Thes.* 4. 17. [Then] which signifies often with us the same moment; but this *varies not the Truth of Things, and of Scripture.*

Q. How is the State of the *Kingdom of Christ*, bounded at the Period or End of it?

A. By the *Saints Living* and *Remaining*, being *Caught up to Christ* in the *Air*, by the *Subduing the last Enemy Death*, and by the *Delivering up the Kingdom to God All in All*; So that the *Coming of Christ*, and his Appearance in and at his *Kingdom*, the *Dead in Christ Rising*, His *Saints*, the *We left Living*, and the *Judiciary Sentence* on his *Enemies to be his Footstool* at the Beginning; and these great Pillars at the End, bound at each Point this Greatest *Oeconomy* of the *Fulness of Times*; and not only distinguish, but exalt it far above all other time; And herewith admirably agrees the whole State of Things in the *last Trumpet* of the *Prophecy* of the *Revelation*, wherein we have several Expressions of the *Kingdom of Christ*, or his *Taking to Him his Great Power*, and *Reigning*: The *Heavens open to Him* with his *many Crowns*, and the *Title* or *Name on his Vesture*, and on his *Thigh*, *King of Kings*, *Lord of Lords*; His *Reigning* and his *Throne* in the *New Jerusalem*; The *Time of the Dead being Judg'd*, and *Rewards* Given to *All that Fear'd his Name*, *Great and Small*, and the *destroying them that destroy'd the Earth*; A Voice *Commands to write* the *Blessedness* of All the *Dead* in the *Lord*, and their *Sabbatism*; *Yea, from henceforth, or Immediately*; *Christ with a Crown*, and on a *White Cloud*, giving down its Dew, as the *Dew of Herbs*, that the *Earth may disclose its Dead*, &c. and *reaps his Wheat* with his own Hand, and gathers by his *Angels* the *clusters of the Wicked, to cast them into the Wine-press of the Wrath of God*; which He *coming in his Kingdom Treads*; and *Slays* or *Condemns with the word of his Mouth*

All the wicked, *Small* and *Great*; *Chains* and *Seals* up *Satan* into the *Bottomleſs-pit*, the *making* all his *Enemies* his *Footſtool*; while at the ſame time there are the *Nations of Them that are ſaved*, *viz.* of the *Living Remaining*; And this Kingdom laſts till the *Living Remaining* are *caught up to ſit with Chriſt* on his *Throne*, as He *ſat down* on His *Fathers Throne*; and the *Devil*, *the Dead*, *Death*, and *Hell*, are *caſt into the Lake* of the *Second Death*; which is the *Subduing* the *Laſt Enemy*, *Death*; at which *Heaven* and *Earth flie away* from that *White Throne* of Pure and Liquid Eternity, and the *Kingdom Delivered up to God all in all*: Iſa.26.19. Mat.13.30. Rev.11.15, *&c. C.*14.13. to the End, C.19. C.20. all along. All which are admirable Correſpondencies with all the former *Scriptures*, and their high Importance already given. And Thus the *Kingdom of Chriſt* is from the *Firſt Reſurrection*, the *Firſt*, becauſe at the Beginning of the *Kingdom of Chriſt*; and the *Second Death* the *Second*, becauſe at the End of the *Kingdom of Chriſt*; For the *Firſt Reſurrection* hath properly no Second, but is All One *Reſurrection*, from the Firſt *Riſing* of *the Dead in Chriſt*, to the *Living Remaining Saints caught* into the *Partakerſhip* of it; And the *Second Death* hath no *Firſt*, but is all one *Death*, from the *having no part in the Firſt Reſurrection*, in the *Holy City*, and no Right to the *Tree of Life*, to the *caſting into the Lake* of the *Second Death*: So the *Firſt Reſurrection* and *Second Death*, are only oppos'd, as *Firſt* and *Second*.

Q. Is there any other *Scripture*-Repreſentation of this State of the *Kingdom of Chriſt*, that may Evidence it to be ſuch a peculiar Diſpenſation, that hath never yet been, and that ſhall be yet, before the *Giving up the Kingdom to God all in all?*

A. There is that Great One; The Time of the *Reſtitution of all things*, *viz.* Of the whole *Creation Deliver'd from the Bondage of Corruption into the Glorious Liberty of the Children of God*, Rom.8.21. which is at the ſame Time with the *Re-Livening* (which we Tranſlate, *Acts* 3.19. *Times of Refreſhing*) *the Dead in Chriſt*; or as the Apoſtle *John*, Rev.20.4. calls it, the *Souls Living*: And This muſt be what never hath yet been; For it muſt be, when Jeſus before Preached, and whom the *Heavens muſt Receive*, till He be *Sent*, and *Come*; which we all acknowledge hath not been yet; and yet muſt be before the *Kingdom Deliver'd up*: For then the *Reſtitution* ſhall be *Deliver'd* up alſo. There is alſo the *New Jeruſalem*, which according to the Compare of *Ezekiel* in the *Iſraeliſh* Deſcription of things proper to the *Old Teſtament*, and *Johns*, proper to the *New Teſtament*, Aſſure, There muſt be ſuch a State of Things, as never hath yet been; And in Regard of a Higher State, where the *Throne of God* and the *Lamb* are; and Thoſe who Immediately, as being in their Preſence, *Eat of the Tree of Life*, and drink of the *Water of Life*; and in regard of the *Nations Saved* and *Healed*; muſt be a State above and below; And ſo before the *Kingdom Deliver'd up to God* and the *Father*, when He is All in All.

Q. This being a very Great Point, and ſo Differently Expounding thoſe Fundamental Points of the *Reſurrection*, and of the *Day of Judgment*, as in the *Kingdom of Chriſt*; There need, beſides the given Proofs of Scripture; which are generally Explained ſo, as to Reach no further than the Common Expoſition of theſe Doctrines, Great Accounts of Scripture-Reaſon, drawn from the moſt Intimate Sence of it, to Eſtabliſh ſuch an Expoſition?

A. There are Exceeding High Accounts from Scripture-Reaſon, of the *Manifold Wiſdom*, *Holineſs* and *Juſtice* of God, in this Grand *Oeconomy*, or *Diſpenſation*.

Q. Give Account of the Firſt and Fundamental, and moſt Immediate Reaſon of ſuch a Diſpenſation?

A. That there might be a State of *Viſible Appearance* of the *Glory of Chriſt*, and of his *Saints*; and of the Contempt, *Diſhonour*, and Retributions of Juſtice on Wicked Men: For that theſe Things ſhould *Appear*, be ſet in Open View, in a Full and Clear Light, is every where made

Known

Known in *Scripture*. First as a Recompence to the Deep Humiliation of Jesus Christ Himself, and to his *Saints*, who have been all along, but especially since the Delay of his *Kingdom* at his *Resurrection*, in a low, scorn'd, and persecuted State; *Tortur'd* by Cruelties, and forc'd out of the World by violent Deaths; who have therefore from the Truth of God been Arm'd and Encourag'd in their Obedience, and against these Sufferings, by the Assurance of a *Visible Appearance* in *Glory*, and *Reign* with Christ; and of the Visible *Shame* and *Confusion* of their *Enemies*, and of all wicked and unholy Men, who have so obstinately preferr'd the Present before a Future State, *Isa.* 65.13,14, and to the end, *Mic.*7.17. and *Dan.*12.1,2. *Phil.*2. 9,10,11. *Heb.*11.35. with many more Scriptures.

Q. But can there be no *Appearance* of this Glory, and of that *Contempt*, but in such a state of the *Kingdom of Christ*?

A. No: Not in this World; because however some Appearances may be *of these Things* on each side, in some instances: Yet in general, all is so in confusion and disorder here, and this is the very *Cross-Handed* State of *Evil* to the *Servants of God*, and of the *Prosperity of Wicked Men*, that no Man *knows Love or Hatred by all that is before him*; Not in the State of *Spirits in Heaven* above, or in *Prison below*: For all Scripture-Reason makes it most Evident, there can be no *Appearance* without a *Resurrection*; Not in the State of *Eternity*: For then *God All in All*, as the *Highest Glory*, swallows up the Less; when *God is All in All*, the *Son is Subject*; There must be therefore a Distance of the *Rainbow* (the *Emblem* of Christs *Kingdom*) from the Sun, that its Beauties may be seen; so the Glory of Christ in his *Humane Nature*, and of his *Saints* in visible *Glory*, must be seen at a Distance from *God All in All*: Not in the *Day of Judgment*, or the *Resurrection*, as a short Transitory Space: For that could be no *Kingdom*, nor any Appearance worthy so Great a Cause, that had only a moment; But it must be a settled *Oeconomy*, or State of Duration; the *Fulness of Times*, as its own proper *Times*, and not short *Time* only; When the Great Potentate gives a Show, it shall be of a Thousand Years Duration: *Eccles.*9.1. 1 *Cor.*15.28. *Ephes.*1.10. 1 *Tim.*6.15. *Rev.*20.6.

Q. How may this be also Set in Agreement with the State of the Wicked?

A. Very exactly: For here they very generally appear in Prosperity; And the State of the *Second Death* is a State Given, as Removed from all Appearance: *Psal.*73. all along, *Rev.* 20. last. So that there must be such a peculiar State of Appearance under *Wrath*, according to all *Scripture*.

Q. Is not This a Curiosity only of Speculation, or of what Practical Force is it?

A. Surely of very Great; seeing nothing is so suited to moving to Repentance, and to *perswade us* to Holiness, as this *Terror of the Lord*, that is so suited to Men Knowing and Understanding Themselves, as here in Bodies: And which is so written in Nature, that any Instances of it in this World, either of Gods Crowning holy Persons, and their Actions, with Honour; or his Judgments on wicked Men, made Examples here, do above all other things exceedingly Affect us, 2 *Cor.*5.10,11. *Psal.*64.7,8,9. And the Contrary is by *Solomon* Accounted the Great Cause of Impenitency, *Eccles.*8.11.

Q. How comes it then to pass, the *Resurrection* hath been no more thus Explain'd and Press'd?

A. Because the Darkness of the *Apostacy*, and love of this present World, as if the Glory of it were given to *Antichrist*, as the *Vicar* of Christ, is that *Word*, which the Apostle says, hath *Eaten* as it were a *Gangrene*; as if the *Resurrection* were now *already*; or as if there were no *Resurrection* in such a State of *Glory*, and of *Visible Appearance*, in *contempt*, but a sudden Translation into *Eternity* with God, or in the *Lake* [illegible] 2 Tim.2.17,18.

Q. Give:

Q. Give Account of a Second Scripture Ground of this *Visible Glory*, and *Kingdom* of Christ, and of the Subjection of his *Enemies?*

A. Without such a State of the *Kingdom of Christ* in the *Creation restor'd*, or in a *Restitution of all Things*, the Redemption of Christ were not Perfect and Compleat; For whatever the *First Adam* Desolated, the *Second Adam* was to *Restore*, and bring again into Order; There must be therefore a Deliverance of the Creature from the *Bondage of Corruption*, and from all their mutual Enmities; so that the *Wolf* and *Lamb* may *dwell together*, &c. And on this very Account, there must be a *Generation of Saints* below, as *Adam* and his *Seed* should have been in *Paradice*, and the *Saints dead in Christ*, in a Restored State in the *Heaven* above (which Evil Spirits now inhabit) and from thence they behold the Glory and Happiness of the Humane Nature in the *Remaining Saints* here below; and the whole Creation of God, as Renewed and Restored by the Mediator, and by him set out in Glory; according to *Psal.*8. which is by *Heb.*2. 5, *&c.* Applied to the *World to come*, whereof we *speak*, and to Jesus Christ *Adoninu*, or *Lord* in our Nature, or the *Second Adam*.

Q. But is there any proof that this State of *Restitution* pertains not only to the Glory, but to the Essential Perfection of the *Redemption?*

A. I account the Apostle hath given us the proof of this in the *Resurrection*, the greatest Instance of the *Restitution*; so that by a Parallel with that, the whole *Restitution* will be prov'd also to pertain to the essential Perfection of this *Redemption*.

Q. What is that proof?

A. It is 1 *Cor.*15.12. and so forward.

Q. How do you draw out the Proof of what you are upon, according to that *Scripture?*

A. In these Four Things.

1. That whatever *Adam* lost, and whatever was a part of the *Death* Threatned upon *Adam's Fall*, must be Restor'd by the *Second Adam*, the *Mediator*. For so saith the Apostle, *v.*21,22. and he brings it in by way of Argument; *For since by Man came Death, by Man came also the Resurrection of the Dead*; And *as in Adam all dye, so in Christ shall all be made alive:* By Agreement of Reason, , since by Man came the *Curse* on the *Creation of God*, by Man came also the *Restitution*; And if there be Argument in one, It must be also in the other.

2. A Future State of Happy *Spirits*, might be supposed without a *Resurrection*, as well as a State of *Spirits* in Misery without a *Resurrection*; Now the *Apostle* supposes a State of *Spirits* in *Misery*, though there be no *Resurrection of the Dead*. For those words, *v.*17. *You are yet in your Sins*, suppose a State of Future *Misery of Spirits*, without a *Resurrection*; Therefore there might be a State of Christ in the Glory of *Spirits*, and so his *Saints*, though no *Resurrection*; But this according to the Apostle's Argument will not suffice the very essential Perfection of the *Redemption*, without a *Resurrection*; Proportionably the *Curse* upon the *Creation*, being a part of *Adam's Death*, as appears *Gen.*3.18,19. That must be taken off, as necessary to the essential Perfection of the *Redemption*; And a Happy State of *Eternity* in a dissolved *Creation*, can no more suffice, than a Happy State of *Spirits* without a *Resurrection*.

3. The *Unjust* Arise, and are yet in *their Sins*, for they rise to *Condemnation*; So that a *Resurrection* without a State of this *Restitution*, wherein that *Resurrection* shall be Happy, is a *Death*, and not a *Resurrection* in general *Scripture Account*; Therefore *Resurrection* is to Glory all along this Chapter.

4. To the Compleating of this Parallel betwixt the *First Adam's Death*, and the *Second Adam's Life*; There must be a *We* of *Saints*, who shall not *Dye*, but be *Changed*, making up the

the *All*, the Full Number of *Saints*, *viz.* Thoſe who are *Dead* in *Chriſt*, and Thoſe who are *Changed*; For in the State of *Reſtitution* there can be no *Death* to the *Seed* of the *Second Adam*: And if it be in this World, it muſt be a World in a State of *Reſtitution*. And becauſe ſuch a State on Earth had been, if *Adam* had not ſinn'd, it muſt be now by the *Second Adam*.

Q. Is there yet any further Account of the *Kingdom of Chriſt* from Scripture-Reaſon?

A. There is yet the Higheſt Scripture-Reaſon for the *Kingdom of Jeſus Chriſt*; that is, that his *Saints* may be fitted to be *deliver'd up* with the *Kingdom* to *God*, and to the *Father*, that *He may be all in all*; which is the Ultimate End, and Laſt Reſult of all things: The *Apoſtle* therefore diſcourſes of the *Kingdom* of *Chriſt*, as in an Immediate Conjunction with, and Subordination to that *Eternal Kingdom of the Father*, *God All in All*, 1 Cor. 15. 28.

Q. Why do you call this the Higheſt Scripture-Account of the *Kingdom of Jeſus Chriſt?*

A. Becauſe that which is the Higheſt and Laſt Means to the Higheſt and Laſt End (which Higheſt and Laſt End gives Value and Reaſon to all Means) Receives the Higheſt Reaſon, and the moſt Abſolute Neceſſity for it ſelf, from that Laſt End; Now It is moſt evident and certain from the *Apoſtles* diſcourſe, The *Kingdom of Chriſt* is the Higheſt and Laſt Means to the Laſt and Higheſt End: It is the Higheſt, becauſe it alone is thought worthy to Touch and Attain that End; and it is the Laſt, becauſe no other comes between it and that End: For when in this *Kingdom* Chriſt hath fully *declar'd God's Name* to the *Saints*, and put down *all Rule*, *Authority* and *Power*, in order to *God's* being *All in All*; Then in the Higheſt and laſt Act of *Subduing*, or *Caſting Death and Hell into the Lake*, and alſo in the Higheſt Act of *declaring the Name of God*, it *delivers up it ſelf*, and is *ſubject*, that *God may be all in all*. John 17. 26. 1 Cor. 15. 28, 54, *&c.* Rev. 20. laſt.

Q. If the *Kingdom deliver'd up to God* and the *Father*, be the Laſt End, It muſt be an End before all *Oeconomy*, or *Diſpenſation* of Means, For the End muſt be before all Means; How do you ſtate this?

A. It muſt needs be ſo, even before *Creation* it ſelf, and therefore we read ſo often of the *Purpoſe of God* before, or from the *Foundation of the World*, Epheſ. 1. *c.* 3. And it contains theſe two things, as not of Free *Diſpenſation*, but of Abſolute Neceſſity.

1. That the Eternal Reſt of all Created Beings, can be only in *Union* to the *Father*, the *Word*, the *Spirit*, who are *One*, and who *Inhabit Eternity*; Creatures therefore below being capable of this *Union*, as all, which have not Underſtanding, are Annihilated; And Creatures of Underſtanding, *Angels* and *Men*, can be no other then miſerable in the loſs of this *Union*; *Hell* therefore the loweſt *Lake*, lies in departing from God, *Mat.* 25. 45, 46.

2. The *Eternal Union*, if there be ſuch an *Union* (which is of *Free Grace* only) can be only by *God* to *God*, and ſo muſt be by the *Eternal Word*, through the *Eternal Spirit*, to the *Father*: Now among all the Varieties of Diſpenſations, wherein theſe Grand Ends, which upon the ſuppoſition of Creatures *Eternally* Happy, are Abſolutely neceſſary, are brought to paſs by Infinite Wiſdom and Power, the *Kingdom of Chriſt* is Supream in the Order of Means or Diſpenſations, as is evident, in that It is the Laſt, and ſo Supreme.

Q. If the *Kingdom of Chriſt* be the Supreme *Diſpenſation* and Means, It muſt then be in the Eye of God, before any other Means or *Diſpenſation*: And if *Creation* be but *Diſpenſation*, in order to the Supreme End of God, being *all in all*; the *Kingdom of Chriſt* muſt be in the Eye of God before *Creation it ſelf*, either of *Angels* or *Men*.

A. And ſo the *Scripture* always Repreſents it: The *Lamb* had the *Book of Life* for his *Kingdom* before the *Foundation of the World*, and his *Purpoſe in Chriſt* is an *Eternal Purpoſe*; And *Angels* and *Men*, even all things, were *Created by Him and for Him*, and by Him they *Conſiſt*: Epheſ. 3. 11. Col. 1. 15. to 21.

Q. But

Q. But are not these things to be understood of Christ, as He is the *Eternal Word*, and not as in our *Nature?*

A. They are all proper to the *Eternal Word*, not by way of Free *Dispensation*, but Absolutely and Eternally; and to the *Eternal Word* in our *Nature*, by way of Free *Divine Dispensation*, in order to the Union of all created Beings of Understanding, to *God all in all.*

Q. Wherein then stands this *Dispensation?*

A. In that the *Eternal Word*, far above *Angels*, *Principalities*, *Powers*, became lower than the *Angels*, by becoming Man; and so comprehended the whole *Created Intellectual Nature*, that He might be the *Head* of the whole, in their *Union* to *God*; And that *in Him* they might *All* be *Reconciled to God*, with the whole Inferior *Creation*; (which having serv'd the Glory of the *Creator by Jesus Christ*, they *fly* back into their former state of Nothing in themselves, but indeed are return'd into the Divine Immensity) and *Angels* and *Men* be *United* to God for ever, *Ephes.* 1.10. *Col.* 1.20.

Q. What need could the *Angels*, who never sinned, have of a *Mediator*, by whom they should be *United* to God; or what Sign is there in Scripture of any such thing?

A. In that even Purest *Created* Nature is *not Clean* in his sight; that is, compar'd with the Infinite Holiness of God, and that there is *Folly* in it; The *Angels* that *stand*, *stand* by their *Election*, and *cover their Faces* before *God* and *Christ*, in an Humble, Thankful and Reverential Acknowledgment hereof; *Learn by the Church* the Great *Mysteries of the Gospel*, Adore and *Worship* the *First-Begotten*, *coming* into his Great *World to come*, and converse in *Innumerable Companies* with his *Saints* above, and below in his *Kingdom*, even as they Serve as *Ministring Spirits*, now, for the Heirs of that *Kingdom*, *Job* 4. 18. *chap.* 15. 15. 1 *Tim.* 5. 21. *Isa.* 6. 2. *Ephes.* 3. 10. 1 *Pet.* 1. 12.

Q. How did Christ appear in this *Dispensation* for *Man* before his *Fall?*

A. If God charges even the *Holy Angels* with *Folly*, so that the *Heavens were not Clean in his sight*, *how much less Men*, *whose Houses are of Clay*, *and whose Foundation is in the Dust?* There must be therefore a Prospect in the Divine Eye, of their State in a *Mediator*, and as in *Glorious Bodies*, Job 4. 19. Phil. 3. 21.

Q. What *Types* or *Fore-Appearances* were there hereof?

A. Adam Himself, as comprehending *Humane Nature* in his State of Holiness and Blessedness, even before his Fall, was but a *Type* of Him *that was to come*, and who did indeed so Comprehend all his *Seed.* The First Sabbath was but a Type of the Great *Sabbatism* of the *Second Adam*, that Remains to the *People of God* in the *World to come*; For This *Sabbatism* then *Remain'd*, although the *Works* were *Finish'd* from the *Foundation of the World*; and That *Paradise* was but a *Type* the *Paradise of God*, Rom. 5. 14. Heb. 4. 3, 4. Rev. 2. 7.

Q. But how does the State of the *Kingdom of Christ*, agree with the *Redemption of Fallen Man by Christ?*

A. Admirably it Agrees, and in a much Fuller and Clearer View; For His *Saints*, as in Highest Representation of his *Redemption*, are every single Person, *in Robes wash'd white in his Blood*; They are *Priests of God and of Christ*, as to their *Justified State:* And as to their *Sanctification*, the *Throne of God and of the Lamb are in the midst of them*; they *see his Face*, as *his Servants they serve Him*, his *Name is in their Forebeads:* They are as the *Pillars of his Temple*, and *Go out no more* from Him; And there can in *no wise Enter into that State any thing that defileth*, so that every one must be Holy. As to their *Happiness* and *Glory*, they *Reign with Christ for ever:* Thus in the particulars. Consider them together, as in the *General Assembly*, and *Church* of the *First-Born written in Heaven*; And so They are the *New Jerusalem*, the *Bride* or

Lambs

Lambs Wife, to whom *it is Given*, in Regard of *Juſtification*, to be *cloathed with Linnen white and clean, which is the Righteouſneſs of the Saints*: As to *Holineſs*, it is *clear* as a moſt *Precious Jaſper*, and *Wall'd High*, and Guarded by *Watch of Angels* from all *Defilement*: As to *Happineſs* and *Eternal* Security, *The Lord God and the Lamb are the Light thereof*, and the *Glory of God Enlightens it*, that it can ſee in no other Light; *God and the Lamb* are the *Temple of it*, that cannot be defiled; The City hath the *Tree of Life*, *Bearing Twelve ſeveral kinds of Fruit, viz.* An Univerſality and Perfection of *Life*; and a *River of Life clear as Chryſtal, proceeding* from the *Throne*, Heb. 12.25. *Rev. c.* 20. *c.* 21. *c.* 22.

Q. But how does ſo Great a State, and the ſo High Expreſſions of it, work as to the *Delivery up of the Kingdom* to *God all in all*, and to Chriſt as the Bond of Union?

A. Theſe Two ways; Firſt, That the State of *Delivery up of the Kingdom to God all in all*, cannot be better expounded to us. than in thoſe ſo Divine Words of our Lord in his *Mediatory Prayer*, John 17. 21. *That they all may be one, as Thou Father art in Me, and I in Thee, that They alſo may be one in Us, that the World may Believe that Thou haſt ſent Me*; *And the Glory which Thou gaveſt Me, have I given Them, that They may be one as We are one*; *I in Them, and Thou in Me, that They may be made perfect in One, and that the World may believe that Thou haſt ſent Me, and haſt loved Them as Thou haſt loved Me: Father, I will that Thoſe which Thou haſt given Me, may be with Me where I am, and may Behold My Glory which Thou haſt given Me; For Thou lovedſt Me before the Foundation of the World: O Righteous Father, the World have not known Thee, but I have known Thee*; *And Theſe have known that Thou haſt ſent Me*; *And I have declared to Them Thy Name, and I will declare it*; *that the Love wherewith Thou haſt loved Me may be in Them, and I in them.*

Q. What Ariſes from theſe Words to our preſent purpoſe?

A. Firſt, That ſo High Expreſſions can fit no State, but of *God all in all*, even as He was before the Foundation of the World *all in all*; and to which State our Lords Words ſo much refer: When *all the Saints* are thus one with *God in Chriſt*, then is He thus *all in all*, as before the World began. Secondly, That as this State requires the Higheſt Purification, of which the *Purification* of the *Virgins* for the *Royal Bed of Ahaſuerus*, is but a dark *Emblem*; ſo no Expreſſions of ſuch a Preparatory Purification, but as before Repreſented in the *New Jeruſalem*, and *Kingdom of Chriſt*, can be parallel to ſuch a Purification. But they Reach it, and Admirably Reach it: The preſent State of *Sanctification* is much too Low for it: The Purity of the *Bride*, the *Lambs* Wife, and of the *Saints* in this *Kingdom*, Riſes to it. Thirdly, All this Preparation, and this *Eternal Union*, is in the *Eternal Word*, who was *with the Father*, and *One with Him*, and whom the *Father loved before the Foundation of the* World: And He thus prepares his *Saints* not only in this State (though here alſo) but in his *Kingdom* moſt Highly, Compleatly, Perfectly, and therefore eſpecially. *John* 17. 24,26.

Q. Give me the ſecond way, how ſo Great a State, and ſo High Expreſſions of it, work to the *Delivery up of the Kingdom to God all in all?*

A. In that, although this *Kingdom of Chriſt* be ſo Holy, ſo Heavenly, ſo Pure, ſo much of God in it, and ſo Happy, and Bleſſed in *Chriſt*, and in his *Saints*; yet becauſe it is the *Kingdom of the Man Chriſt Jeſus*, and of his *Saints* in a viſible Created Glory, and not the Higheſt *Union* to *God All in All*, Chriſt Gives this Laſt Declaration of the *Name*, that is, of the Nature and Glory of God; He freely *Delivers* up this his *Kingdom*, and the *Son*, as in humane Nature, ſuffers moſt willingly that Glory of Himſelf, and of his *Saints*, to be *Swallowed* up by *God All in All*, and *unites* them with Himſelf to the *Father*, as He is the *Eternal word*; and ſo *They are with him for Ever*, *Beholding the Glory He had* with the *Father*, before *the World*

was

was, which is the Higheſt Inſtance of ſelf-denial of all *Created Glory*, and Giving up All to *God All in All*, that could be given. *John* 17. 5.

Q. What Signs are there of ſuch a Preparation in the *Kingdom of Chriſt* for *God All in All?*

A. In Token of this, this State is call'd a *Sabbatiſm*, a *Paradiſe*; There is a *Tree of Life*, and a *River of Life*, All which, Point to the Higher Perfection of *Union with God All in All*, then was even in that *Kingdom of Chriſt*; Even as *Prieſthood*, and a *Temple-State* do; For though *God* and the *Lamb* be the *Temple*; Yet God being our *Temple*, is not ſo High, as our *Union to God All in All.*

Q. How does the State of the wicked Agree with this ſo High State of the *Kingdom of Chriſt* in preparation to their being caſt into the *Lake*, when God is *All in All?*

A. Their being in a *Viſible State*, and beholding the *Glory of Chriſt*, and of his Saints in a *Viſible State*, gives them that Conviction; that the *Father ſent Chriſt*, that He *Loved the Saints* as He *Loved Chriſt*, that They are Forc'd to *Know* and to *Believe* it; For this They could not ſee here, but would be Highly perſwaded of the Contrary; And when the *Saints* are *Delivered up to God All in All*, and They in the *Lake*; It is not then to be ſeen by Them, In this *Kingdom* then it muſt be ſeen; And yet in this very State, they being Irreconcileable to the *Divine Kingdom*; They are even with the *Comfort of the Saints*, Beholding their *Abborr'd State* and way, *Caſt into the Lake*, that They might be no more Annoyance to the *Divine Kingdom*, but at an utter Separation from it, Remembred no more, cut off for ever from the Hand of God in a *Land* of *Silence*, *Forgetfulneſs*, and *Utter Darkneſs*, Ezek. 14. 22. Rev. 20. laſt.

Q. But how are the *Saints* below Fitted then for this State of being *Deliver'd up to God All in All?*

A. They having their part in all the Priviledges of the *Saints* above, and being *Caught up to Chriſt* before the *Delivery* up of the *Kingdom*, are thereby fitted to be *Deliver'd up with All Saints*, and to be united to *God All in All.*

Q. But ſeeing the *Saints of Chriſt*, have been alſo All *Sinners*, and many of them very *Great Sinners*, and ſome not brought home to Chriſt till *Death*; whereas many of the *Loſt*, have been of *Fair* and *Innocent Lives*; how can ſuch a difference in this *Viſible State* of the *Reſurrection*, conſiſt with the *Glory of Juſtice*, then to be manifeſted?

A. The *Infinite Richneſs of Grace* having made in All the *Saints*, the Great difference of *Union to Chriſt*, in the Glory of whoſe *Righteouſneſs* They *Appear*, and thereby in the *Participation* of the *Divine Nature*, Their *Sins* are ſo *Blotted* out through the *Blood of the Lamb*, in this State of *Re-enlivening*, as though *They are ſought for*, *They cannot be found*; And even the *Works* of the Few Moments of *Holy Action*, as of Converts, how near Death ſoever *Follow Them*, and are ſo enlarg'd by the *Obedience of Chriſt*, the *Linnen white* and *clean*, which is the *Righteouſneſs of the Saints*, that It Inveſts Them; All which makes the difference betwixt the *Saints*, and the *Reprobate* Inconceivable; For the *Talents*, that the *Reprobate* might have here by General Grace to Adorn Them, are *Taken from Them*, and All their *Sins find them out*, and are as the *Garment that covers them*, and the *Girdle* wherewith They are *Girded continually*; Allowing yet the differences of *Puniſhment* betwixt the more and leſs *Malicious Sinners*. *Jerem.* 50. 20. *Luke* 23. 40, *&c. Mat.* 25. 28.

Q. But the *Kingdom of Chriſt* ſeems a State of *Purgation*, for that laſt State of *Delivering* up the *Kingdom to God All in All*; Why may not therefore ſome, that have not *Repented* here, *Find place* in that State for *Repentance*, eſpecially when ſome are *Converts* ſo near *Death*; and ſo many dye *Infants*, and are *Sav'd*, who had no *ſpace* of ſerving God in this World? *A.*

A. In the deep and wise disposse of God (besides that Standard of *Glorifying God here on Earth*) the *Spirits* unreconciled to God in Christ, and unsanctified, in the very moment wherein They leave the Body, become *Devilish*, *James* 3. 15. and so can be no more chang'd after, than *Devils*; and the Bodies being laid down without any Seeds of the *Divine Life*, not the *Temples* of the *Holy Spirit*, are Taken up in the very same State, and can never be chang'd, because the *Spirit* to Inhabit them cannot: And so thus, as the *Spirits of Holy Men*, are Pledges of Happiness to the whole Man, so the *Spirits* of *Unholy Men* in *Prison* are Hostages for the whole man to Justice under Wrath; and hereby there is in each order of *Spirits*, having in themselves a sense of their Future Condition, a Preparation for the *Kingdom of Christ* in *Glory*, or in *Dishonour*; For thus there is no discontinuance in the Sence and Knowledge, Each have in the Reasons of the Future State, as there would be if the *Spirits of Men slept in the dust*, as their *Bodies* do, till the *Resurrection* and that *Visible* Appearance in the *Judgment* and *Kingdom of Christ*; But They are *Spirits in Prison*, or with Christ. 1 *Pet.* 3. 19. *Philip.* 1. 23.

Q. But there seems to be some Greater Refinement of *Saints* in the *Kingdom of Christ* for *Union to God all in all?*

A. The *Spirits of Saints* having been with Christ from their Leaving the Body, and in the very beginning of the *Kingdom of Christ*. the whole *Man being made perfect, *Just Men, not spirits made perfect.*
Heb. 12. 23. They are for 1000 years *Confirm'd* in that most perfect State; and with *Angels* They Behold in this Great *Oeconomy*, the utmost God is pleas'd to have seen in a Created State in order to *Union with God all in all*, and so are *Deliver'd* up with *the Kingdom*; the Just Contrary to which is in every particular to Wicked Men for their being *Cast into the Lake.*

Q. Hath not the *Eternal Word* in *Humane Nature* a *Kingdom* throughout *Eternity?*

A. The *Eternal Word* in *Humane Nature* hath a *Kingdom* throughout *Eternity*; but not as the *Son of Man*, but as the *Eternal Word*; The *Glory* in which then Christ is seen by his *Saints*, being the *Glory* he had with the *Father* before the *World Began*, more of the same Nature wherein He is now at the *Right Hand of God*, till *He appears*; and the *Union* in that *Eternal* State, is by *God* to *God*, by the *Word* to the *Father*; so the *Son* as Man is *Subject*, and *God all in all*, John 17. 5, 24.

Q. Is God excluded in the *Kingdom of the Son?*

A. No, He is *Excepted*, saith the Apostle, who *put all Things under Christ*; The *Throne of God* even as of the *Lamb* is in the *New Jerusalem*, It is *Gods Kingdom*; He *Appoints sitting at the Right and Left Hand of Christ*; But the *Divinity* pleases so to *Oeconomize* its own *Glory*, that the *Son may be seen to Reign in Glory*, 1 *Cor.* 15. 27. *Revel.* 22. 3. *Mat.* 20. 23. *Phil.* 2. 11.

Q. But it seems by the High Expression of God, who is purest *Spirit*, being *All in All*; and by the *Lake of the Second Death*, and even the *New Heaven* and *New Earth*, after the 1000 Years, *Flying away*, *Revel.* 20. 11. there is no Bodily or Material Nature Continued, no not of the Son's *Glorious Body*, who is then *Subject*, nor of his *Saints?*

A. Scripture having Declar'd no such Thing, No such thing can be suppos'd, but that *Christ and his Saints* shall be *in Bodies*; But it is certain; There shall be Highest *Spirituality*, in Conformity to the *Divine Nature*, that He may be *All in All*, and in *Union* to Christ, most *Spiritual Bodies*; Even as in the Lake, All the *Damned* become *Spiritual Wickednesses* to the Highest Degree; All which Confirms the Nature and State of the *Resurrection* to stand in *Visibility*, and *Appearance* for the Thousand Years. *Phil.* 3. 21. *Ephes.* 6. 12.

Q. What kind of State must that be of the *Beast*, and of the *False Prophet*, who are *Cast*

Living into the *Lake*, even before, the *Devil*, the *Dead*, *Death* and *Hell* are Caſt into it? *Rev.* 19. 20. *c.* 20. 10. &c.

A. The finding out the meaning of that State is the more neceſſary, becauſe it will much clear that Laſt Iſſue, or Caſting of the *Devil*, *Death* and *Hell*, into the *Lake*: 1. The *Caſting* into the *Lake* therefore ſignifies Final, and moſt utter Ceſſation of Action; ſo that the *Caſting* the *Beaſt*, and the *Falſe Prophet into the Lake*, imports to us that the *Antichriſtian State*, of which the Beaſt and the *Falſe Prophet* were the Supream Conſtituents or Parts, being the Counterfeit and Undermine of the True *Kingdom of Chriſt*, ſhall as the Apoſtle ſpeaks, 2 *Theſ.* 2. 8. be utterly *Conſum'd*, and *Aboliſh'd* by it. 2. In that it is a *Lake Burning with Fire and Brimſtone*; It ſpeaks ſevereſt Puniſhment and Torment, by the *True Kingdom of Chriſt* ſhining upon the *Beaſt* and *Falſe Prophet*, and as it were in their very Faces. 3. In that the *Beaſt*, and the *Falſe Prophet* are *Caſt Alive* into *the Lake*; It Declares, that the Full *Abolition* of the *Antichriſtian Kingdom* ſhall be in the very Beginning of the *Kingdom* of Chriſt; and that the Puniſhment of the *Antichriſtian Kingdom*, as the Counterfeit and Undermine of the *Kingdom of Chriſt*, ſhall be the moſt Conſpicuous and Illuſtrious of all the Puniſhed Part of *Chriſts Kingdom*; So that All other *Enemies* of Chriſts *Kingdom* ſhall be only as *Dead Men Slain with the Sword of Chriſts Mouth*, in compariſon; But the Severity upon the *Antichriſtian Kingdom* ſhall be like *Burning Alive*, as it were in Juſt Recompence of their *Vivi-Comburia*, or Burning Thoſe Servants of Chriſt They call'd *Hereticks*, *Alive*; upon the Beaſt his Falſe Prophet, and all their Worſhipers, and their *Babylon*; And the Smoke of their *Torment Aſcendeth for ever and ever*; and Wicked Men *have their part* firſt, but are not caſt till the very End into the *Lake*. *Rev.* 19. 3. 21. *c.* 21. 8.

Q. How is This to be Applied to the *Caſting the Devil*, *Hell* and *Death*, with all their *Dead* into the *Lake*, *juſt before Chriſt Delivers up the Kingdom?*

A. Hence it Appears, That the Action of the *Devil* in *Deceiving* is only *Chain'd* up, but not utterly *aboliſh'd* in the *Thouſand Years Kingdom* of Chriſt: For He is *Looſed* out of *Priſon* for a *Little Space* after the *Thouſand Years*, and He *Deceives the Nations* again; But *Fire comes down* ſuddenly from *Heaven* on thoſe *Nations* in the very Attempt; and then an utter end is put to Satans whole Action; For He is *Caſt into the Lake*: And ſo notwithſtanding the Victory over *Death* in the *Firſt Reſurrection* of *Dead Saints*, and the *Living Remaining Saints not dying*, but *Chang'd*; Yet till They are all Actually *Chang'd*, ſo that *Mortality*, or Poſſibility of Dying, *Puts on Immortality*, and *Corruption* puts *Incorruption*, and ſo Mortality is *ſwallowed up of Life* in the *Living Remaining Saints Caught up*, even as in the *dead in Chriſt Riſing firſt*, who cannot *dye any more*, being in *perfect Immortality*, Luc. 20. 36. *Death* and *Hell*, with all their own Subjects, the *Dead*, are not *Caſt into the Lake*, ſo as to be utterly *Aboliſh'd from any* poſſible place in the *Kingdom of God*. Then They are; and when this *Laſt Enemy Death* is thus *ſubdued*, Chriſt *is Then*, ſo Long after his Firſt Beginning to *Reign*, *delivers up the Kingdom*, having Done all to be Done, as the *ſecond Adam*, and God is *all in all*: But ſtill and for ever, even *Eternally*, That *Lake Burns with Fire and Brimſtone*; For the *Kingdom of Life* ſhines in the Face of it with *Everlaſting Torment*, while it is not yet able to Return one of its *Sulphur* Steams in Revenge, 1 *Cor.* 15. 24, 55, 56. *Revel.* 20. 10. to the end. 2 *Theſ.* 1. 9.

Q. Have we any Accounts of Time kept in *Scripture* from the Firſt *Creation* to the Times of *Reſtitution*, or of the *Kingdom of Chriſt?*

A. There hath been for the ſake of it kept a Conſtant Account of Time, from one Point to the other.

Q. What Reaſon have you to think ſo?

A.

A. Becauſe as the Firſt *Coming of Chriſt* in the Fleſh, is ſaid to be in the *Fulneſs of Time*, *viz.* of that time; Becauſe it was in the Juſt Time according to *Daniels* ſeventy Weeks, according to the Agreement of all Chriſtians; So this Time of the *Heading* of *All Things* under Chriſt in his *Kingdom*, is call'd the *Fulneſs*, not of Time, as of one Time, but of *Times*, as of all *Times*, Iſſuing according to Juſt Account into it: And further, it is call'd the *Oeconomy*, or the wiſe Order of All *Times*, in Relation to it by the Supream and wiſe *Pater-Familias*, or Governour of the World; who as the Great *Potentate*, *King of Kings*, *and Lord of Lords*, Giving the whole *Family of Angels and Men*, a Show of and for his Glory, would have it at this *Fulneſs* of *Times*, for a *Thouſand Years*; and Theſe are call'd, *Gods* or *Chriſts Proper Times*, and the *Times of Refreſhment*, and the *Times of Reſtitution*, as in the Juſt Place of that Time: All which ſpeaks, that there was a Strict Calculation of Time for it, and to it; *Gal.*4.4. *Epheſ.*1.10. *Acts* 3.21. 1*Tim.*6.15.

Q. Where is this Account of Time to be Found?

A. It is to be found all along *Holy Scripture* in this manner; In the firſt Roll of *Patriarchs* from the *Creation* to *Shem*, the Head of the *New World* after the *Flood* 1658 years. *Geneſis* 5. *c.*11.10.

From *Shem* to *Abraham*, *Receiving the Promiſes* by the Second Roll of *Patriarchs* 425 *Years*, *Gen.*11. to *c.* 12.

From thence to the *Going out* of *Egypt*, immediately before the *Tabernacle of Teſtimony* ſet up, 430 *Y. Exod.*12.40. *c.* 40.

From thence to *Solomon's Temple*, Begun in his *Fourth Year*, and ſo to his *Death*, 516 *Years* 1*Kings c.*6. 1. *c.*11.42.

From thence to *Ezekiel's Divine Temple and City*, drawn by his *Bearing the Sin of Iſrael*, divided from *Judah* ſo many *Days* for *Years*, according to the *Reign of Iſraels Kings*, to their *Captivity*, and then by the *Kings* of *Judah*, to 14 years after the *City Jeruſalem ſmitten*, and the *Temple Burnt*, 390 *Y. Ezek. c.*4.4,5. *c.*40. 1. *&c.*

From thence to the End of *Judah's Captivity*, drawn by the *Forty Days* for *Years* of *Ezekiel*, *Bearing the Sin of Judah*, as from that Viſion of the *City* and *Temple*, to *Cyrus his Firſt Year*, 40 *Y. Ezek. c.*4.4,5. *c.*40.1. *Ezra.*1.1.

From thence by the *Sanctuary*, that then lay Trodden under *Foot*, to the *Sanctuary* of the *Univerſal Church Cleans'd*; drawn in the 2300 *Evens. Morns.* according to the *Prophetical Cypher* before nam'd, and Eſtabliſh'd for after Times, *viz.* of a *day for a year*, 2300 *Years*, Dan. 8. 13, 14.

Q. Can we know whereabout we are in nearneſs to the *Kingdom of Chriſt*, by ſo long a Line of Time?

A. If we would be diligent in Searching and Comparing *Scripture*, we might find this Line divided into 75 *Years* before *Daniel's* 70 *Weeks* began, for the *Word going forth to Reſtore* and *Build Jeruſalem*; Into 490 by thoſe 70 *Weeks*, for the *Death* and *Reſurrection of Meſſiah*, and the firſt *Apoſtolical* Preaching to the *Jews*; Into 1260 of the *Roman Papal Apoſtaſie*; Into 30 and 45 after that *Apoſtacy*, making firſt the 1260 1290, then the 1290 1335. The firſt 75 in preparation to the *Litteral Jeruſalem* and *Temple*, *Reſtor'd after Litteral Babylon Falling*, and the laſt 75 preparing to the *New Jeruſalem*, after *Myſtical Babylon Falling*, exactly Anſwer One after Another; and by all theſe Sums laid together, we certainly know There muſt be 400 between the *VVeeks* ended, and that *Apoſtacy* begun: From whence it Follows, we muſt be in the 2223 *Even. Morn.* juſt now 2 *Years* before the *Fall of Myſtical Babylon*, Dan. 9.24. *c.*12.11,12. 1258 of the 1260 being Expired.

Q. Have

Q. Have you any other Obſervation ſtrengthening your Expoſition of the 2300 *Evenings* and *Mornings* thus?

A. I have this very Remarkable Note, That whenas God Threatens in *Levit. Chap.*26. ſeveral Times to make the Number *Seven* as a Standard of *Puniſhing Iniquity*; when He commanded *Ezekiel* (Cap.4.) *to lye on his ſide, and to bear the Iniquity of the Houſe of Iſrael* 390 *Days*: If you add the *Forty* of *bearing the Houſe of Judah's Sin*, and joyn theſe 2300 *Eves Morns*, they are juſt *Seven* Times *Three Hundred Ninety Years*; and hereby is Founded the Accounting *Days* for *Years*, as by a *Prophetical Standard* to the End of Time; as God ſays, *I have appointed thee a Day for a Year*: And the ſo Known *Seventy Weeks to Meſſiah the Prince (Dan.9.)* are ſo Expounded by all Chriſtian Interpreters, and ſo proportionably all the 2300 *Eves. Morns.*

Q. Hath Scripture given us any more cloſe and particular Line or Rule, for the Knowledge of the End of the *Fourth Monarchy*, and ſo the Time of the Succeſſion of the Kingdom of Chriſt?

A. Becauſe the Law both of Succeſſion of Kingdoms in general, and particularly of the Succeſſions of each Kingdom in this Viſion of the *Four Kingdoms* in *Daniel*, requires, the Kingdom of Chriſt and of the Saints ſhould immediately ſucceed the laſt of thoſe Kingdoms; The holy Spirit hath given Eight Times that part of the Line of Time, reaching juſt to that Succeſſion of the Kingdom of Chriſt, *viz.* Twice in *Daniel* under the Style of *Time, Times*, and *Half a Time*, Dan. c.7. and c.12. Twice under the Style of 1260 Days, *Rev.c.*11.*c.*12. So the *Witneſſes in Sackcloth*, and ſo the Church in the *Wilderneſs*: Twice by the Term of *Forty Two Months* to the *Gentiles*, the *Beaſts* People firſt; and then to the *Beaſt* their Prince; And once in the *Revelation* the Style of the *Three Times and a Half*, is renewed concerning the Church in the *Wilderneſs*, and once a Space of Time of *Three Days and a Half*, equal to *Three Times and a Half*, is applied to the *Witneſſes lying Dead in the Street of the Great City*, c.12.

Q. How does this part of the Line of Time ſo often given aſſure the very Time of the Succeſſion of the Kingdom of Chriſt?

A. The Four Times Doubling it aſſures the Definite Certainty of the Time, according to that Rule of Scripture, concerning *Pharoah's Dream* Doubled for the Certainty, *Gen.*41.

Q. How elſe?

A. In that the *Three Times* and a *Half*, Explained *Rev.*12: by 1260 *Days*, is caſt, the whole and each part into *Indictions* or Fifteens of Years; an Account of Time never of Known Uſe, till in the Reign of *Conſtantine*, above 300 Years after our Lord's Appearing on Earth; The Holy Spirit by making ſuch Remarkable Uſe of it, ſhewing in a general way, whereabout in in Time would Fall This Part of the Line of Time, *viz.* So long at leaſt after Chriſt.

Q. But how yet more eſpecially?

A. In that if we duly compare theſe ſeveral Styles of this part of the Line of Time one with another, we may attain the *Time* of its *Beginning* and *Ending*, by words of Scripture little leſs than Expreſs.

Q. How is that to be Explained, ſeeing nothing can give greater Certainty and Aſſurance than Expreſs Scripture?

A. To lay a Good Foundation for this; It is to be made out by Scripture, That the *Little Horn*, called alſo once *the Beaſt*, Dan.7. is the ſame with the *Beaſt* in the *Revelation*; who had firſt *Time, Times*, and *Half Time*, aſſigned to Him, for *Changing Times and Laws*, verſ.7. And then ſworn to Him by ſolemn Oath of Chriſt, *C.*12. for *ſcattering the Holy People.*

Q. How do you make out they are the ſame?

A. Beſides many concurring Notes, very eaſie to be obſerv'd, there is this Infallible Note, That

That when the Tyranny of this *Horn* is at an End, and his *Body given to the Burning Flames*, Then immediately the Kingdom of the *Son of Man* and the *Saints* succeeds in *Daniel*: And so in the New Testament Prophecy, to shew he is the Last of the Enemies of Christ, and of his *Saints*, He is said Twice, c. 17, 8, 11. To *go into Perdition*. And c. 19. when he is cast into the Lake, c. 20. *The Saints sit on Thrones*. And the Apostle *Paul* speaking of him also, 2 *Thes.* 2. calls him *the Son of Perdition*, whom Christ *Blows off by the Spirit of his Mouth*, the Mighty Power of the *Everlasting Gospel*, and utterly *abolishes by the Brightness of his Appearing*. Now, even as in the last State of the *Fourth* and *Last Kingdom* in *Daniel*, Given, as in the *Image*, c. 2. and the *Beasts*, c. 7. There is the Appearance of the Ten, *viz.* the *Toes*, cap. 2. 42. and the *Horns*, c 7. v 7. So in the *Revelation* the *Beast* appears with his *Ten Horns*, c. 13. c. 17. It is therefore undeniable, the *Little Horn* in *Daniel*, and the *Beast* in the *Revelation*, are one and the same: For two such Characters as the Last, before the Kingdom of Christ, and joyn'd with the Ten, cannot Deceive us.

Q. How do you proceed further to shew by Expres Words of Scripture laid together, The Beginning and End of this Last part of the Line, or of the 1260 Days may be known?

A. By proving this *Little Horn* in *Daniel*, and *Beast* in the *Revelation*, are the *Roman Papacy*.

Q. How is that done?

A. By observing *Rev.* 17. The *Woman* the *Beast* carried, was the City that did *then Reign* over the *Kings of the Earth*, which in the Time of the Writings of the New Testament, and particularly of the *Revelation*, every one knows was no other than *Rome*; And It and its Emperors are often named, therein clearly as *Babylon*, *Persia*, *Greece*, in the Old Testament, Imperial each in their Times.

Q. What further proof is there that this City was *Rome*?

A. By the Fam'd *Ten Mountains*, so peculiar to *Rome*, of which the Spirit of God takes notice, as on which the *Woman sitteth*, comparing them to Seven Heads, in point of Situation.

Q. But how doth it appear the *Roman Papacy* is the *Beast*, and so the same with the *Little Horn*?

A. Because the *Heads* of Government that have born up the *City Rome*, being given, *Five* past in a Lump carelesly, as not concerning the *Prophecy* in the particulars, of the *Sixth*. It is said, He *now is*, which therefore is thereby known to be the Roman *Pagan Emperour*; The *Seventh King* followed, who is made known to be no *Head*, because the *Heads* were but Seven, and the *Eighth King* is said to be of the *Seven*, The *Fifth* and the *Sixth* being then named as *Heads*, and the *Eighth* said to be of the *Seven*, The *Seventh King*, but no *Head*, was therefore the *Christian Emperour*, who was no *Head*, but therefore by his Imperial Power gave a *Deadly Wound* to the *Roman Monarchy*, as Pagan, which was Heal'd by the *Antichristian Papal Paganism*; and ought to continue but a *short Time*, that the Beast might yet Live: And the Beast in its *Eighth Head* was then to continue from the Cessation of the *Christian Empire*, until *Going into Perdition*, and the *Kingdom of Christ* succeeding, as the *Papacy* yet does, and hath been Armed, till the *Reformation*, with its *Ten Horns* or *Kings*, and still with the most of them; and *People*, *Nations* and *Tongues* serv'd Him till then, and continue yet, many to do so.

Q. But how do you by Expres Scripture Infer the Beginning and Ending of *Time*, *Times*, and *Half a Time*, by the Roman *Papacy* being the *Little Horn* in *Daniel*, and the *Beast* in the *Revelation*?

A These Two Ways.

1. Seeing the *Three Times* and *Half* are plainly Expounded into 1260 Days, *Rev.* 12. 6.

14. And that by the Standard of *Prophetic Time*, Ezek. 4. fore-named, *Days* are accounted for *Years*, and No leſs *Time* would ſerve the Ends of *Prophecy*; I can meaſure each part, *viz.* One *Time* by 360, *Two Times* by 720, and *Half Time* by 180 years.

2. I find theſe *Times* and *Half* are aſſigned to the *Little Horn* to *change Times and Laws*, and to *wear out the Saints of the moſt High*, and ſworn to Him to that end, (as before ſaid) and that He was to be Arm'd with the *Ten Kings*, as *Horns*; and All to ſerve Him, and *wonder after Him*: I am moſt aſſur'd, He muſt enjoy ſome part of each of theſe *Three Times* and a *Half*, in that Tyrannic Power, Arm'd with his *Ten Horns*, by ſo expreſs Scripture. But when I alſo underſtand by the *Three Days of Chriſt in the Grave*, a Part only of the Firſt, the Whole of the Second, and a Part of the Third, Fulfill'd Scriptures concerning the *Three Days in the Grave*; I am aſſur'd the *Beaſt* muſt have ſome part of the Firſt *Time* in this Power, the whole of the *Two Times*, and ſome part of the *Half Time*; And ſo that whenever a New Date of Times was, whether he would or no, brought in; and that ſome of his *Ten Kings* fell off from Him, and ſome of the *People*, *Tongues* and *Nations*, that were to ſerve Him, and to wonder after Him, ceaſed to do ſo; I am ſure his *Half Time* muſt be begun: And knowing by the Agreement of all Hiſtory, ſo recent, and even freſh in Memory The Date of the Reformation was at 1517 and that then this change of Power, of ſome Kings and Nations falling off, and a New Date of Time, *viz.* of the *Reformation*, came in, in deſpite of him; All ſo different from the State of the Laſt part of his *Firſt Time*, and the Whole of his *Two Times*: Hence by expreſs Letter of Scripture conclude, 1080 of his 1260, expired at 1517; and conſequently that 180 only Remain'd; and that therefore the 1260 begun at *A.* D. 437, and ſhall end 1697.

Q. Is there any further proof of the 1260 days, beginning at 437, and ending at 1697, from expreſs Scripture?

A. Very Great, from the *Beaſts* 42 *Months*, or Moons, beginning at the end of 475, by exact Succeſſion to the Chriſtian Empire, then ceaſing, according to the Fore-explained *Rev.* 17: which being adjuſted to the Time of the Sun, are 1222 years, and ſo ending, 1697. For 1222 Eves of the 1260, given to the Beaſt, or Children of the Night, and 38 Eves of Years given to the Gentiles, at the very beginning of the 1260; make up *Time*, *Times*, and *Half a Time*, given to the *Beaſt*, and to his People to prepare for Him before his Riſing; And this is according to the very Law of Equalling Time of the Sun and Moon by the *Golden Number*; and is a very wonderful Diſpoſe of Wiſeſt Providence, and is ſignified by the Churches being *cloathed with the Sun*, *and having the Moon under its Feet*, Rev. 12. 1.

Q. What becomes of the Remaining 75 years of the 2300 *Eves* and *Morns*?

A. There are 30 of the *Voices*, Rev. 14. making 1260, 1290, and 45 of the *Vials*, Rev. 16. making 1290, 1335, according to *Dan.* 12. (laſt Verſes) and ſo filling up the 2300 *Eves Morns*.

Q. Why then did not the *Papacy* wholly fall at the *Reformation*?

A. That there might be as punctual a Performance of the Full Time of the Three *Times* and a *Half* to the *Papacy*, as could conſiſt with the *Kingdom of Chriſt*, to which ſome Appearance was at that Time due.

Q. Can the *Reformation* then be perfect, till the End of the 1260 Days?

A. No, for the *Thunders* that open'd to it, were ſeal'd; and there are *They of the Synagogue of Satan*, that ſtay the Glory of it, till the *Philadelphian* State come; and then even They ſhall worſhip at *Philadelphia*'s Feet, *Rev.* 3. 9. *c.* 10. 4.

Q. When ſhall that be?

A. At the very ſame time when the *Papacy* falls; For They of the *Synagogue* ſtand by that Title, and then *Bow*; For Chriſt *makes them* by Grace ſo to *Worſhip*, that is, to *Bow*.

Q. How

Q. How can such a Computation consist with *No One Knowing of that Day and Hour*, not the *Angels*, nor the *Son*, but the *Father only*? Mark 13.32.

A. God is said therefore, as on purpose to *Give the Revelation to Jesus Christ*, to *shew to his Servants*, what before was only in the *Fathers* Cognizance; And then Blessed is He that *Reads* or Expounds, and They who *Hear* or understand what is so *Reveal'd* by *God to Christ*, Rev. 1-1, 3.

Q. But Christ further says, *Watch*, for you *Know not the Day nor Hour when your Lord cometh*, Mark 13. 35.

A. That *Watch* is a Spiritual *Watch*, without which, tho' a Man *Knew the Day* or *Hour* never so precisely, Yet He would not *Know the* Day and *Hour* of his *Lords Coming*, but It would be to Him as of a *Thief in the Night*; And as a Man dies in that *Watch*, or the Neglect of it, So Christ comes upon Him, tho' many Hundred Years after Death: If it were not such a *Watch*, the Apostle had discharg'd the *Thessalonians* of it, by Adjuring them not to expect the Day of Christ till after the *Apostacy*; and in them all Christians after, till that *Apostacy* expire. 2 *Thess.* 2. 1.

Q. Are the *Thousand Years* of *Christ's Kingdom*, *Litterally* or *Mystically* to be understood?

A. They are both ways to be understood; *Litterally*, Adding so many Years to the Time Allotted to the *Visible Creation*, till All be *Deliver'd up to God Himself*: *Mystically*, As a *Thousand Years* are a *Cube* of *Time*, signifying the Perfection of Time, which none of the *Patriarchs* after *Adam's* Fall could Attain, how near soever they came to it, *Gen.* 5.

Q. Is it no Impeachment to the *Kingdom of Christ* never ending, that *Satan* is loos'd at the End of the *Thousand Years*, and *Deceives* the *Nations* to a New Attempt?

A. No, for it only gives Just Occasion to Christ, to magnifie his Power, Judiciary Authority, Justice, in the Final *Putting down All* Rule *and Power*, and *Subduing the Last Enemies*, the *Devil*, the *Dead*, and *Death*, and *Hell*; And having quickly drawn up all the *Living Saints* to his *Own Throne* first, according to 1 *Cor.* 15.24,51. 1 *Thess.* 4.17. *Rev.* 3.21. *Rev.* 20. and so *Giving up the Kingdom*, every way perfectly prepar'd, to God *All in All*, the Glory of having Faithfully managed, and happily Atchiev'd All things, is for ever due to Him. *John* 17.24.

Q. Are the Worship and Ordinances of the *New Testament* any way *Prefigurative* of this *Kingdom of Christ*?

A. Very Fully, For the *Gospel* is the *Gospel*, and *word of this Kingdom*; The *Prayer* we stile *The Lords Prayer*, is the *Prayer of this Kingdom* Taught to all his *Disciples*; The *Lords Day* is the *Type* and Pledge of that *Sabbatism*; *Baptism* is the *Figure* of being Sav'd, 1 *Pet.* 3.21. from that *Deluge of Fire*; The *Lords Supper*, is the *shewing forth his Death* till *He Come*, 1 *Cor.* 11. 26. Then that *Passover is fulfill'd*, and that *Fruit of the Vine drunk New*, Luc. 22. 16, 18. Nor can any of the *Old Testament Types*, *Prophecies* and *Promises* be Fully Drawn out, but in that *Kingdom* and *Appearance*; so that in Sum it is the *Everlasting Gospel*, *God* hath always been *Gospelizing* throughout the *Old* and *New Testament*, Rev. 10. 7.

Q. But if These Truths are of this Great Weight, Can the *Churches of the Saints* be so unacquainted with Them?

A. Even as the *Jewish Saints*, and the very Apostles were Ignorant of the *Sacrifice*, *Resurrection*, *Ascension* and *Intercession* of Christ, so *Fundamental* Points; till the *Pouring down the Spirit* for *Preaching* the Gospel then; Even so, and much more may the *Saints of Gospel* Times, even now, till the Second *Pouring down the Spirit* for the *Preaching the Everlasting Gospel* be, and have been Ignorant of the Full Dimensions of the *Redemption of Christ Fulfill'd* in his *Kingdom*; of the *Glory* of that *Oeconomy* to the *Highest Glory of God* the *Father in his Creation*

and

and Love of Man; of the *Reſurrection*, as ſuch a *Viſible Appearance* of the *Juſt* and *Unjuſt* for a *Thouſand Years*, *the Dead in Chriſt Riſing firſt*; Of the *Myſtery* of the *Saints Remaining* and *Living* on *Earth*, making up the Full Number of all *Saints*, and not *Dying* but being *Chang'd*; of the neceſſity, according to this *Oeconomy* of the Infinitely Holy and Wiſe *Being*, of ſuch a Preparation for the *Saints*, as *Prieſts of God and Chriſt* a *Thouſand Years*, to be *United to God All in All*: And notwithſtanding this Ignorance, They may be True *Churches of Saints*; but the nearer the Time Approaches, the *Slowneſs* of *Heart to Know*, and *Believe* theſe Things, will Argue a greater *Lukewarmneſs* for the *Kingdom*, *Glory* and *Coming* of *Chriſt*, and It hath been all along a dark Shade of the *Apoſtacy* upon the Churches.

Q. What *Spirit* are we then to be of, with Relation to the *coming* of Chriſt in this his *Kingdom*.

A. Of the Vehement, and even Paſſionate *Spirit* of the *Bride*, which ſays *Come*; *Make haſt my Beloved* to the *Mountain of Spices*, *Anointed* for thy Kingdom with that *Precious Oyntment* (that *Antichriſt* now Counterfeits to his *death*) as the Great *Prince Meſſiah*, the *Prieſt for ever after the order of Melchiſedec*, and thy *Saints*, as *Kings* and *Prieſts* with Thee in that Great *day* of thy *Nuptials* in thy *Kingdom*: Rev. 22. 17. Cantic. 8. 14. Exod. 30. 33. Pſal. 110. 4 Rev. 20. 2.

Q. You ſeem to have forgotten this *Marriage*, ſo great an *Emblem* of the *Thouſand Years Kingdom* of Chriſt in *Scripture?*

A. I Reſerv'd it as the *Beſt Wine* for the *Laſt*; For it is indeed moſt often ſo made uſe of in *Holy Writing*; by *Solomon* in that moſt *Prophetick Nuptial Song of his*, *of the Kingdom*: by *Eſay c.* 62. 5. by *Chriſt* often; and He makes his *Coming* to be on purpoſe (ἕνεκα τοῦ γάμου) [*for*] the ſake of the *Wedding*, and not as we Tranſlate [*from*] it, *Luc.* 12. 36. By the *Apoſtle Paul* Calling it (as the Kingdom is Call'd) *Myſtery*, *Epheſ.* 5. 25, 32. By the Apoſtle *John* in the *Prophecy* of the *Kingdom* juſt Appearing, *Rev.* 19. 7. *c.* 21. 2. *c.* 22. 17. And it Carries Great Argument and Inſtruction.

Q. What is the Argument?

A. That the *Kingdom*, which is this *Wedding* every where in *Scripture*, is not yet; For the *Bridegroom* is now *Taken from us*, as Chriſt Foretold, He would be, *Luc.* 5. 35. Nor can it be *at the Kingdom deliver'd up*; For the *Second Adam* (of which the Firſt *Adam's* and *Eves Marriage* was the Type) who is the *Bridegroom*, is then the *Bridegroom* no longer; But He Unites Himſelf with the Bride to the *Father All in All*: John 17. 21 *&c.*

Q. What is the Inſtruction?

A. In Three Things. 1. That even the *Wiſe Virgins* not *Bearing this New Wine in their Old Bottles*, *Slumber*, even as the *Fooliſh*, though with *Oyl in their Veſſels*, Grace in their Hearts, which the *Fooliſh* not Having, were *ſhut out*, Mat. 25. 1. *&c.* And 2. That we ought to be in *Faſting* and *Sackcloath*, as the *Children* of the *Bride-Chamber*, all theſe *days* of the *Bridegrooms* being *Taken from* us, *Luc.* 5. 35. 3. That we ſhould Hearing with an Ear to Hear, and Thirſting moſt Affectionately to the *Bridegrooms Saying*, *Behold I Come Quickly*; Reſound, *Even ſo Come*, *Lord Jeſus*; That He may ſay to us in Grace, *Come then Alſo*, and with me, *drink the Water of Life Freely*; And that we may do thus; *The Grace of the Lord Jeſus be with us All*. Amen. *Rev.* 22. 17. to the End.

FINIS.

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